

April 1986

Vol. 17 No. 4

# NEW BREED

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Non-Status Indians of Saskatchewan

## AMNSIS Constitutional Summit





## HELLO FROM B.C.

Dear *New Breed*:

I have received your letter dated January 31, 1986 which was, fortunately, forwarded to me. I apologize for the delay in responding. I had no knowledge of how long an AMNSIS membership stayed in effect. I would still like to be accounted in your Association as a member.

I have lived in B.C. for three years. I returned this past summer for a short time and dropped into Riel Local Community Services to see old faces, but all had changed, and time limited me to move around the city.

Being a drug addict and alcoholic, Community Services people such as Stu Herman and Gary Daniels, among others, and AMNSIS, had not given up on me and gave me new direction to a new way of life. After numerous attempts to clean-up and continued support of the Association, I am now clean and sober and co-ordinate a recovery house for alcoholics and addicts. Through experiences in dealings with people like myself and other related agencies and associates in the field of recovery there is no doubt in my mind that community services can be, and is a valuable part of the society in which we live.

The Indian culture here is growing strong along with traditions and recognition. Although I am no longer an active member, I would be more than happy to subscribe and support *New Breed* along with AMNSIS in any way I can within my power. I would appreciate more information on prices, payments and to whom and how often to send a money order. I would also value a membership card and number if at all possible. If, for any reason, I can no longer qualify as a member, being a B.C. resident, I would still like to continue to support *New Breed* and continue subscription.

In closing I would like to take this opportunity to recognize the founders of AMNSIS for they should not be forgotten who they are and what they represent. I be-

lieve in principles before personalities, that we can do together what we could not do alone. Not only for the Indians of Saskatchewan, but for the Indians of this country, all brothers and sisters and Aboriginal Rights. □

**A grateful Metis  
Sincerely  
Robert J. Laframboise**

## LIKES POETRY

Dear *New Breed*:

The four Indian prayers in this month's issue of *New Breed* really stand out among all the politics. They sort of give spice to your magazine. I would hope you will publish more of this type of literature. Enclosed is my one year subscription fee. □

**Cheers  
Laurie Muskego  
Regina, Sask.**

## LIKE'S POETRY

I recently picked up a copy of this month's issue of "*New Breed*" and found it very interesting. The poetry section with the Indian Prayers by Lyle Lee really touched my heart. They are the most beautiful words I have ever read.

Here is my subscription for one year of your magazine and I would like to see more poetry of this nature in your future issues. Thank you and keep up the good work. □

**Mrs. Linda Wilson  
Regina, Sask.**

## LIKES LEE'S POETRY

Dear *New Breed*:

I have just finished reading this month's issue of your magazine. The poetry section caught my eye. The poems you published in this month's issue brought tears to my eyes as I have just recently lost my grandmother. The prayers by Lyle Lee are beautiful and I would like to see more of his work. If it is possible to get his address from you.

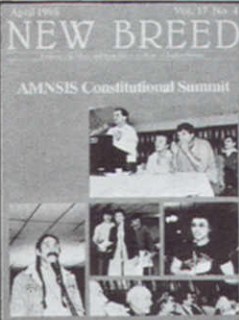
Here is my one year subscription for *New Breed*.

Please keep up the good work.

**Yours  
Mrs. Donna Kessner  
Regina, Sask.**



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# NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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### Disclaimer

Submissions are invited, however, the opinions expressed either in news articles, feature stories, under a by-line or in letters to the New Breed do not necessarily represent the views of the Saskatchewan Native Communications Corporation.

New Breed is looking for community reporters. If you are interested please contact:

Editor, New Breed  
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Photos that are submitted with articles shall be paid for at the rate of \$5.00 per published photo. These shall be returned upon request.

Poems submitted will be paid at the rate of 75 cents per line, minimum \$5.00 and maximum \$25.00.

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# NEW BREED

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## Northerners Must Have Say

By Max Morin  
He a la Crosse, Sask.

I wrote a letter sometime ago about the Northern Development Advisory Council and how Northerners should decide their own future, not people from Saskatoon, Prince Albert and Calgary.

I also made reference to the Bayda Commission recommendation on revenue sharing. I notice Sid Dutchak responded to my letter. In his response, he says the majority of the Council members reside in the North. Yes, maybe they reside in the North but only five are Native Northerners and we represent over two thirds of the people in the North. Plus the people that come to the North from Southern Saskatchewan, the majority of these only come to work here and when they get into trouble, they move and the government helps them out. My example is Uranium City. The government gave them \$10,000 loan to move out. The Native people are still there because they have no place to move and they lived there all their lives.

He also talked about the Bayda Commission recommendation on revenue sharing. I was not only referring to revenues from mining but from all development in the North, mining, forestry, tourism, leases, fishing, trapping, etc. If that revenue was put in one pot, the Northern people could develop the North themselves the way they want.

I think Sid Dutchak took a cheap shot about me being NDP. Sure, I ran against Fred Thompson because I say that he was not representing the peoples' interest, the people of Northern Saskatchewan. I've never heard the PC talk about Northern Saskatchewan unless they are selling

something or opening up a mine. The Conservative Party of Saskatchewan has never done anything for Northern Saskatchewan. The little programs we have left now were there when DNS was in place. Dutchak also mentioned that I should be concerned about NDP policy to close uranium mines. The mines might employ some Northerners, but it employs the majority of Southern people. Those mines were supposed to have been open and employing Northern people. Maybe if they operated the mines the way they said they would, it would be a different story.

In respect to the ban on leg hold traps, there was misinformation on that. No such policy exists within the NDP. But again what has this government done regarding the wolf population, fires, not on prime timber stands but on Northern peoples trap lines? Regarding wildrice, I heard Alberta's putting 10 million dollars towards wildrice production. We are supposed to be ahead of them, yet all we get is seed program for some wildrice growers. Yet a lot are left out. Why are they afraid to help Northern Native people? They spend \$40,000 to have a workshop on wildrice but we can have workshop after workshop but if we have no seed, what is the use? We know where the rice grows already, why have workshops? Give us the seed and the harvesters.

It's been some time now, since Sid Dutchak, Minister of Northern Affairs appointed the Northern Advisory Council to deal with economic development and development in Northern Saskatchewan. The Minister appointed six people who are not residents from Northern Saskatchewan. Some are from Saskatoon,

Prince Albert, and Calgary. I feel the Minister doesn't have confidence in Northern people. Are we dumb or what? We, as Northern people have always told government after government that we want to control our own future and decide our own future. This will never happen as long as people from outside Northern Saskatchewan keep deciding for what's best for us. And as long as Governments have control over the purse strings.

They can appoint committee after committee and keep studying us. But things will never work because again our future is decided by the South. The Government hasn't made a commitment to the northern revenue sharing fund that was recommended by Bayda.

As a Northerner, I would like to decide my own future, and if I have some ideas about economic development, I would like to implement them myself. To me, the role of the Northern Development Board is to look at Northern Saskatchewan and identify what economic development opportunities can take place. They will then present a report to the government and the government will ask southerners to come and invest in Northern Saskatchewan.

Two things the government should start looking seriously at are as follows: letting Northern Saskatchewan people decide their own future and having a Northern Revenue Sharing Fund for Northern Saskatchewan. If these two items are followed, I think we will be going in the right direction. But governments will continue to control us as long as they have a say in what projects are funded and who gets the funds. □

## Metis Hope To Entrench Rights

The Metis are one of three Aboriginal groups identified as such under the Constitution. Negotiations to entrench Aboriginal rights to self-government and land — and to commit governments to negotiate on those rights — have been under way for a number of years.

There is one last scheduled First Ministers Conference on the topic in 1987.

As minister of Parks and Renewable Resources, Maxwell's department has jurisdiction over thousands of square miles of Crown land in northern Saskatchewan.

AMNSIS, which has been studying the issue for a number of years, says there are number of reasons why they should have land.

A 1984 discussion paper on the issue says "as an Aboriginal people neither the Metis nor their forefathers ever surrendered their Aboriginal rights to the land. No agreements or treaties were ever made with the Metis except in a small part of Manitoba in 1870. This agreement was spelled out in part in the Manitoba Act of 1870, which was made part of Canada's Constitution the following year. However, neither the terms of the agreement, nor of the legislation itself, were ever fulfilled." As the first permanent settlers of the Northwest, the Metis also had their rights recognized in the Manitoba Act, says the paper. □

## Metis Case For Land Base Not Strong Says Maxwell

Prince Albert - The province's minister of parks and renewable re-

sources doesn't look kindly on one Aboriginal group's aspirations for a land base.

Colin Maxwell told The Herald recently, Saskatchewan's Metis don't have much of a case for getting a land base, despite ongoing efforts by the Association of Metis and Non-Status Indians of Saskatchewan.

"It should be the letter of the law," Maxwell said. If land claims are justified under treaties, that's fine, he said. Maxwell is quite willing to see individual negotiations

with bands to settle specific land claims.

But, across-the-board negotiations for a land base not already spelled out under law, the minister finds unacceptable.

The minister's Scottish origins are well known; and speaking of the Metis he said: "My ancestors were here before them" because it was French and Scottish intermarriage with Indian people that produced the Metis.

So, he questioned why Scotsmen shouldn't have a land base as well.



Wayne McKenzie and The SNEDCO Board at P.A. Press Conference

## Provincial Government Breaks Promise To SNEDCO

By Vi Sanderson

Regina - Sid Dutchak, Indian and Native Affairs Minister said there are several reasons the province isn't funding the Saskatchewan Native Economic Development Corpora-

tion (SNEDCO). According to statements made in the Prince Albert Daily Herald recently, Dutchak said, "We looked at the proposal but finally decided against funding it," because the government was concerned a Metis bureaucracy would be set up without enough of the benefits reaching the grassroots level.

"It would have created a lot of jobs as an umbrella structure," said Dutchak, but there were fears it would become a Regina bureaucracy.

The government would rather concentrate on plans helping business ventures at the grassroots level,

he said. "Initially, we were not even asked to fund it." SNEDCO was recommended for funding by both the province and the federal government by the Native Economic Development Program (NEDP), a federal program to assist Native Economic Development.

Wayne McKenzie, Vice-President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and chairman of the SNEDCO board accused the province of going back on its commitment to the Metis and Non-Status people. "Government is not living up to its commitment it made earlier to the Native people," McKenzie stated. "Premier Devine and the Honourable Eric Berntson gave their support to SNEDCO's economic development strategy over

five months ago. They have now indicated, as well as the Honourable Sid Dutchak, that the provincial government will not be supporting this strategy. We, therefore, propose to both levels of government that all civil servants purporting to work for Aboriginal people be released from their jobs because instead of assisting us to become self-sufficient, they are still treating us as inferior welfare people," he said.

In a telex, dated October 4, 1985 from Deputy Premier Eric Berntson to Secretary of State for Small Business, Andre Bissonnette, it stated, "We encourage NEDP's support of SNEDCO through co-ordinated efforts, involving the province." "All of which is true," said Dutchak, adding there were parts of the proposal they couldn't support.

As The New Breed Journal goes into print, SNEDCO has received \$9.6 million from the federal government. \$5 million will be used to assist individual Native people and Native communities across Saskatchewan to start or expand their own business through business loans provided by SNEDCO. \$500,000 will be for administration for SNEDCO, and \$3.6 million for community-based economic development and business training programs, and for the preparation of community and area-specific sector and investment plans and strategies.

SNEDCO was originally recommended for \$12.9 million from NEDP, and \$4.5 million from the province. □

## Advisory Council Holds Meetings

**La Ronge** - The second and third public meetings of the Northern Development Advisory Council were held in Denare Beach and Cumberland House on March 13th and 14th, respectively, with approximately 26 people in attendance at each meeting.

The meetings provided an opportunity for local and area residents to draw matters of concern, regarding northern development problems and opportunities, to Council's attention. Discussions also centered on ways and means of reducing development barriers/constraints and on capitalizing on certain perceived development options. Similar to the Council's public meeting in Buffalo Narrows on February 5th, many interested parties seized the opportunity with 11 presentations/briefs covering some 36 different topics of concern being brought to Council's



attention for action.

Mayor Fred Shwaga of Denare Beach presented a 17-page written briefing covering the following concerns:

- removal of delapidated boat houses on Beaver Lake
- lack of availability of Saskatchewan-based television programming

- Sask-Tel long distance charges
- highway 167 upgrading to Creighton
- street lighting for Moody Drive
- Crown land transfer to municipal control
- high auditing costs for the municipal books

# News Headlines

Mayor Richard Carnegie of Creighton brought to Council's attention the matters of high telephone long-distance charges in contacting Saskatchewan government offices and the desire of some residents to have the Provincial Government establish Phantom Lake as a provincial park.

A concern about improperly designed or installed sewer and water hook-ups to certain houses was also raised, by a Denare Beach alderman, for Council's investigation.

And finally, a local Denare Beach resident sought Council's assistance in helping him to find out why he is unable to obtain a small acreage lease on Birch Lake Road.

In Cumberland House, Mayor Lennard Morin led off in presenting information on concerns of community and area residents, including:

- lack of progress in beginning construction of a new water supply system - insufficient municipal operating and capital grants
- the need for a highway 123 bridge and a new all-weather road to Sturgeon Landing
- dust control on highway 123
- airstrip upgrading
- HBMS nickel mine employment opportunities and possible environmental impacts
- the desire to purchase the in-operative Cumberland House saw-mill
- the need for a local economic development officer
- lack of availability of Saskatchewan-based television programming
- the need for additional street lighting, a friendship centre, bank and hospital facilities, and relocation of the curling rink
- and others.

Other concerns raised in Cumberland focus on the effects of: reduced duck hunting bag limits on the number of U.S. hunters using local outfitters; a reported recent doubling of hay cutting charges on leased lands; current SPRR commercial fishing regulations and policy on activities in Cumberland

Lake, Tobin Lake, and on the Saskatchewan River; and Ducks Unlimited's longstanding involvement in water levels and habitat management on the Delta.

Unfortunately, representatives of the Cumberland House Indian Band were not able to attend the meeting. However, a written brief from Chief Joe Laliberte detailed the Band's concerns about environmental impacts associated with hydroelectric developments on the Saskatchewan River and the need to raise Delta water levels, and possible environmental impacts associated with a potential mine nearby to the east.

Given all the concerns presented to Council over its two days of public meetings, it is not possible to detail all the follow-up actions that Council has taken or will be taking. However, Council is pursuing and urging quick response from government on two priority matters in each of the two communities: the boat house and Crown land transfer issues in Denare Beach; and the water supply system need, and desire for a bridge and all-weather road to Sturgeon Landing as expressed by Cumberland House.

Council is also trying to clarify with presentors and with certain government departments particular

concerns raised during the public meetings. Such efforts focus primarily on ensuring awareness and understanding of particular regulations, policies, commitments, and/or procedures as they relate to renewable resource use or Crown Land access concerns. As a matter of standing practice, Council will attempt to advise all presentors of its follow-up actions and further commitments to monitor situations within two weeks of any public meeting.

In terms of sustained follow-up to the February 5th public meeting in Buffalo Narrows, Council will continue to provide progress reports and any new information available on subjects raised to the local mayor and council.

Council has not yet confirmed its future agenda, but efforts are underway to confirm arrangements for public meetings in La Ronge in late April or early May, and in La Loche in mid-June.

Any individuals or groups wishing to make presentations to Council on northern development concerns or opportunities are encouraged to contact the Council's La Ronge offices at 425-4206. Council also welcomes invitations to hold public meetings from communities throughout the North. □

"You know, One day railroading people will be an every-day event!"







## Update On SNEDCO

By Donavon Young  
Acting General Manager-SNEDCO

In 1983 the federal Liberal government established the Native Economic Development Program (NEDP), and provided \$345 million to support and promote Aboriginal economic development across Canada. The program was continued and renewed by the Progressive Conservative Party when it took office in September, 1984. Since then, the NEDP Advisory Board has undergone substantial changes in personnel to reflect the new government's ideology, but the original mandate of the NEDP, to foster self-sufficiency among Canada's Aboriginal people, has not changed.

In May, 1985, the Metis and Non-Status Indian people of Saskatchewan, through the Saskatchewan Native Economic Development Corporation (SNEDCO), submitted a comprehensive business plan to the NEDP and the Province of Saskatchewan, calling for the establishment of an investment and financial institution capable of creating hundreds of jobs for Metis and Non-Status Indian people, and capable of creating numerous business opportunities through which Native people could participate in the Saskatchewan economy.

After the business plan had been analyzed by a team of experts for five months, in October, 1985, the NEDP Advisory Board recommended to the Minister responsible for the NEDP, the Honourable Andre Bissonnette, a federal contribution to SNEDCO of \$12.9 million, to enable the corporation to implement its business plan. The Advisory Board also recommended that the Saskatchewan Government support this initiative with a \$4.5 million contribution to SNEDCO. The business plan received positive endorsement by the Deputy Premier of Saskatchewan, the Honourable Eric Berntson, in October, 1985. This was followed by support from Premier Grant Devine in November.

On April 11, 1986, after meeting with the Honourable Andre Bissonnette, after considerable lobbying by the SNEDCO and AMNSIS Board of Directors and after Wayne McKenzie, Chairman of SNEDCO's Board, held a press conference condemning both levels of government for their lack of action, the federal Minister responsible for the NEDP, Bissonnette, agreed to invest in the Metis and Non-Status Indians of the province through a capital contribution of \$9.1 million to SNEDCO. In spite of the recommendations made by the NEDP Advisory Board, however, the provincial government, going back on its earlier commitment, decided very recently not to support the Metis and Non-Status Indian

people of Saskatchewan through capitalization of SNEDCO!

According to the federal government's offer to SNEDCO, \$5 million will be used to assist individual Native people and Native communities across Saskatchewan to start or expand their own business through business loans provided by SNEDCO. Five hundred thousand dollars will be for administration for SNEDCO, and \$3.6 million will be for community-based economic development and business training programs, and for the preparation of community and area-specific sector and investment plans and strategies. SNEDCO and the Saskatchewan Native Economic Development Foundation (SNEDFO) will be working very closely with AMNSIS area boards and corporations, and community associations and groups in preparing these investment and development plans for Native communities and AMNSIS areas.

No money was provided to SNEDCO for strategic investments, however, the federal Minister has indicated that SNEDCO should develop an up-dated comprehensive investment plan outlining the investments SNEDCO wants to make, and then come back to the NEDP for further capital funding. It is expected that this investment plan will be completed by this Fall.

One thing that needs to be done very quickly is the appointment of the SNEDFO Board of Directors. Each AMNSIS area is to appoint one representative with some expertise or interest in economic and business development to the SNEDFO Board of Directors. The area Director or area board can make this appointment. As well, each executive member of the AMNSIS Board is to appoint a person to the SNEDFO Board, for a total of 15 SNEDFO Board members.

The mandate of the SNEDFO Board of Directors as outlined in the business plan is to provide general policy advice and guidance to the SNEDCO Board of Directors and to determine general economic development strategies for the entire Foundation structure to follow. As well, the SNEDFO Board will be responsible for directing the community-based training, research and

field service initiatives of SNEDFO, and for appointing the SNEDCO Board of Directors.

A very disappointing turn of events in recent weeks has been the provincial government's refusal to financially participate in the economic development strategies of SNEDFO and SNEDCO. No ade-

quate reasons were given by government officials other than to say the provincial government does not have enough money for SNEDFO and SNEDCO. This does not seem to be a credible reason since the government has been announcing multi-million dollar programs daily for everyone else but Native people, for

the past several months.

In terms of the schedule before SNEDFO and SNEDCO, we hope to have the loans program operational by this Summer or early Fall, and the research and training activities underway by the Fall. □

## Panel Discusses Native Education

By Tina La Rose

**Regina** - A recent panel discussion, sponsored by the Regina Indian and Native Education Council at the Albert Scott Community centre in Regina saw approximately 75 concerned parents, teachers and the students speak about their concerns on Indian and Native Education. Panelists included: Phyllis Bellegarde, Donna Pinay, Rena Favel, Gordon Morriseau, Ray Hamilton, Micheal Obey, and Leah Bitternose.

This forum was held to create awareness and community dialogue on the Saskatchewan Human Rights Commission's Education Equity report on Indian and Native Education in Saskatchewan and to discuss other aspects of Native Education in the city.

In 1985, the Saskatchewan Human Rights Commission did a review on Native education, by holding hearings with different groups across the province. They obtained views and concerns about the present education system has failed to meet the needs of Indian and Native students. With a dropout rate of more than 90%, it is obvious the school system is not meeting the needs of the Native student to improve the system and the people.

Ron Kruzeniski, Chief Commissioner of the Saskatchewan Human Rights Commission spoke briefly about the Commission's Education Equity plan and said if society lets

this mistake go on for long, it is going to take that much longer to correct it. He added that the hiring of Native teachers will not be the only solution to correct the problem but that other steps will have to be taken

Rena Favel said parents should get involved and don't let the problem linger on. Talking from experience Favel explained what happened to her daughter and the harassment her daughter experienced as Native student.

Gordon Morriseau said he didn't think racism would ever be extinguished but that parents should come up with ways for an equal place in society. "I hope this is a be-

ginning of parents joining together for a better place," he said.

A major concern raised from the floor was on strapping and the harsh discipline methods used by some schools. A statement was read from the floor which stated, "the strapping of a child violates the provincial Child Protection Act and the Criminal Code of Canada, the Provincial Human Rights Act and the very constitution of the country. There is a difference between discipline and punishment and to strap a child constitutes punishment and may leave scars that do not heal as easily as physical scars would." □

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## Excerpt of Report Given At Provincial Summit, March 26, 27, 1986

By Allan Morin,  
Provincial AMNSIS Secretary

First of all I think communication is very important. I, as provincial secretary, am responsible for the communication of this organization and keeping people informed on what is happening within the organization. I'd like to say that it is important that we as a people stick together. It is healthy to have constructive criticism at a public meeting, however, we should keep it within the organization. Too many times in the past we have heard about people having political conflict within the organization. I think those political differences have to be put aside if we want this organization to grow.

When we had our community consultation meetings, I want to commend the membership for their participation. It is important that we involve the grassroots people when we are dealing with the constitutional process because those who are going to be affected the most are the grassroots people. It's going to be you people, and your children, and their children. We must get as much dialogue and input from the grassroots level as possible.

In respect to a land base, when we were having our community consultation process, people were saying that we should look at the ownership of land. Should we look at it collectively or should it be held at a regional or local level? These are the questions that you have to answer here. We also have to talk about



Allan Morin - AMNSIS Provincial Secretary

how that land should be developed. We have to talk about the economic development of that parcel of land that we obtain. We have to talk about sectorial strategies within the parcels of land that we obtain. Because within that mineral land may be forest potential within that parcel of land. There might be wildlife potential, etc. It is important that we talk about revenue sharing within those parcels of land. It is important that we talk about royalty within those parcels of land because with those royalties, we can become an independent organization if the government agrees to giving us those royalties, as was recommended by the Bayda Inquiry.

In respect to self-government, I think our main objective here as an organization, is to define what we mean by self-government. I know in the First Minister's Conference in the past they have always said, what do you mean by self-government? If we cannot answer what we mean by self-government, then I think we have a problem. It is our mandate today to define exactly what we mean by self-government. We should get direction from the grassroots people when we make that definition.

I must commend Jim Sinclair because when he goes to Ottawa those are the things he talks about. Even though we may be dealing at the trilateral level and we may be dealing

at the multilateral level, I think the two have to come together. We have to talk about rights and we have to talk about programming. And we have to decide on how the two can interlink.

When we talk about centralization and de-centralization, it's important that we draw the line on the meaning of each of these. I don't think we should de-centralize everything. We need a provincial body which can make overall policies for us so that we can have a centralized system.

The issue of the Metis and Non-Status Indians should not divide this organization. I think what will happen is there will be a smooth transition. To me the issue to the Metis and Non-Status Indians is not a big issue. We can move in our separate ways without very much difficulty.

It is important that we develop a Metis self-government policy. And it is important that we develop a Non-Status policy also. In respect to the Metis self-government Constitution and Bylaws, we should begin to develop the Bylaw. At this time we have our consultants working on establishing a Constitution and Bylaw strictly for the Metis people, which we will be introducing to the Board at our May Board meeting and also at the Annual Assembly in July at Back to Batoche.

At that time we will be putting forward our new constitution and Bylaw respecting the Metis people.



## Excerpt of Report Given At Provincial Summit, March 26, 27, 1986

By Wayne McKenzie  
AMNSIS Vice-President

We've been going into negotiations over the past few years at a disadvantage. The disadvantage is that we as a people have no power. We have had to compromise and compromise and compromise our positions - our land positions, our education positions, training, and economics - and our fair share of Canada's economy. We have no army and we don't make the decisions. Government say we are militant and that we've been making too much noise - that we aren't reasonable. We say what more can we give. They say more - more - more. They want more of our lives given so they can trample on our rights. They can camouflage it in a Constitutional meeting by signing the Articles of Surrender. The Governments have said that they are prepared to negotiate fairly with the Aboriginal people of Canada on the issue of giving us a land base and giving us the right to make decisions on our lives, in or before 1987, which is the last chance we'll get.

Someone said that the issue of the Lebre Farm was a sellout. We did not say that it was a sellout by the people of the Lebre Area. We said that the Lebre Farm agreement by the Provincial Government was a cop-out.

I was at the press conference yesterday when Mr. Devine was in the Marlborough Hotel where he made some announcements concerning

Therefore, what will happen is we will have one year to review it. We have to ratify it in 1988. We will have that time to make any changes.

It is important that we support the Non-Status in getting their smooth transition. I see an individual here who made a motion in 1984 saying that we should keep this organization together. I think we have to continue to do that until the smooth transition happens. It is also important that we develop a Non-Status policy within our organization, and that we broaden the Indian Act so that it meets these new general Indians that are now getting their Status. At this time, we are in the process of establishing a special Secretariat within the AMNSIS organization strictly to look at the Non-Status policy.

It is also important that we begin to renumerate our people. Under the Canadian Census this year they will be identifying the Native people. There are four groups: Metis, Non-Status, Indian, and Inuit. I'm asking each and everyone of you to fill out those documents when the enumerator comes to your door. It is important to get a complete count of our organization. According to the 1981 Census it was very low in count because of the fact that our people did not participate. If we

have a low count again this year it could have serious implications and reflections on our organization. It is important that we identify our people.

In closing I would like to quote a representative from the Metis organization in Alberta. His name is Doug Cardinal. "I am proud to be a Metis and will continue to be a Metis. I think a person that is Non-Status and is going on to become a Status is also proud of which direction he is going. In order that one may understand the human spirit one must understand oneself. In order that one exhibits pride in ones people one must be proud of oneself and one's heritage."

It was Louis Riel's prophecy that there would be a recognition of Metis people within the Constitution. I think that has happened. We are now recognized as one of the Aboriginal people within the Canadian Constitution. It took us about one hundred years to accomplish that. I want to commend our leader, Jim Sinclair, for getting us on the table and being recognized as one of the Aboriginal people. Here is what Louis Riel said in respect to the Metis people: "We shall fail perhaps, but the rights for which we fought will themselves never die." □

the warehouse strategy they put together yesterday for the Americans where they gave them the rights to rape and plunder the forests from the Manitoba border on to Meadow Lake. They gave them the rights to tear down the trees. They said you have open rules to go in and rape Northern Saskatchewan because we are negotiating for land and we want to take what's out of there before we transfer it over to the Aboriginal people.

I wonder how many of those 40 pulp jobs will go to Aboriginal people in the North? I wonder how many of the 150 paper mill jobs will go to the Aboriginal people in the North? I wonder because there has been a flat "NO" to any economic capital. How many Aboriginal people will be able to take advantage of the other services that are going to be required like fence-cutting operations, etc. in the North with no capital? I wonder how many of us will be able to take advantage of using their banks when they've only got one bank in the North and we have no credit and no credibility? I wonder how we're going to take advantage of this economy when it turns around so that our people can get their fair share?

They said to us that what they'll do is negotiate with us on the issue of education. What they immediately did is cut off any immediate funding for the Dumont Institute. They took back 4.7 million dollars in good faith. Yet they say that we are unreasonable?

Our unemployment rate is up to 100% and it has been since this organization started fighting in 1965. Our unemployment rate has stayed the same. This provincial government was given \$80 million dollars to negotiate training. Not one cent came to the Aboriginal people because it went to their electorate - their status quo. The money stopped before it got to the North and it never went to the Southern Metis. Not one dime went to our people.

But right now, they have us arguing with ourselves, arguing with ourselves even in Regina. Regina is making all the decisions, meaning



AMNSIS. I have no power in education. I have now power in training. I have no power in economic development. We have no banks. What powers do the Regina offices have in AMNSIS?

If we are 10% of Saskatchewan, why is it unfair that we have to be 10% of the unemployed? Why is it unfair that we ask to be 10% of this economy and that we should get our fair share? That when Canada is in trouble and Saskatchewan is in trouble, we should be in trouble. Why is it that we are always in trouble? Why is it that we can't get jobs?

If we had our fair share of the resources we would make these decisions here. We would make that decision to put money into senior citizens homes. We would put money into education. We would put money into training. We would make those decisions, not the provincial government, not the federal government.

The Government says you are wasting money. They don't say anything when they gave out 5% grants to businessmen. They didn't call them grants, they didn't call them Welfare - they called it "INCENTIVES".

We have ideas in economics and how to build an economy. So we put out our own strategy. We put out a strategy that says, here's what we think the gap is from your well-in-

tioned programs to what we need to run ourselves efficiently as a people so that we can compete in the open markets of Saskatchewan's economy. The government said you know what? We can't support that strategy even though nine Canadian Consultant Firms evaluated and said it made sense. They said you'd be taking advantage - you'd have an open advantage - against the general public on the issue of loans - on the issue of capital - on the issue of economic incentives - that are going to be opportunities in Saskatchewan. That somehow we'd have extra monies to take advantage and compete against the non-Aboriginals who have had 100 years experience. That shows that we are in the right direction.

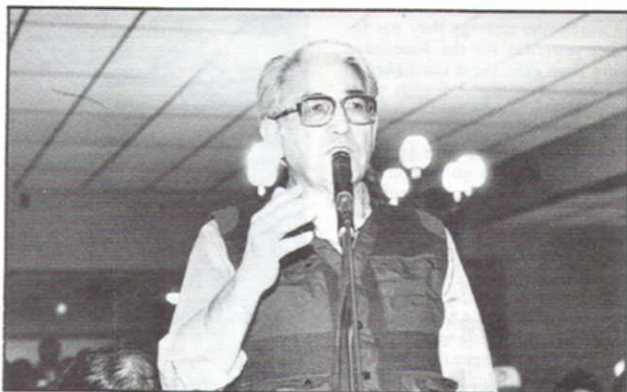
We are asking for protection against the Provincial Governments that have stepped on our heads for a hundred years. We are asking protection that we won't be blackmailed to vote conservative or liberal. We are asking for protection of our rights. That no matter what government is in, federally or provincially, that our rights will be guaranteed and defended by the courts and by you. And we will join those parties then to keep and compete and make sure that our rights are protected. Not to promote Liberal policy, or NDP policy, or Conservative policy - it will be to protect Aboriginal self-government whether you are a Metis, an Indian, or an Inuit.

They are burning off Constitutional time. We have less than one year to get our rights protected in the courts, whatever those rights are. Whether we are weak or strong, it's somewhere in between having your own armies to having a roll of snare-wire. I know that we have a lot of work to do. And I know that we blame each other but the strategy is that we should not fight with each other. We should have our fights where they belong, and that is to give up the colonial strings of governments on us and giving it back to us. Self-government means to me that I never have to ask permission in my life again. □

## Resolutions Passed At The Constitutional Summit March 26 and 27, 1986 - Coronet Motor Hotel Prince Albert, Saskatchewan

### A) Resolutions re: Land

1. **Be It Resolved** that all Metis lands come under the jurisdiction of the Provincial Metis Government, that land be regionally or locally controlled and that a system be worked out for the sharing of income from royalties on a provincial basis.
2. **Be It Resolved** that AMNSIS not proceed with the proposed three tracts of land project but that a provincial policy be established for land involving the setting up of a land claims process. The Provincial Association should take charge of these negotiations and should fully involve local and regional communities in the negotiations involving lands in their region or for their community.
3. **Be It Resolved** that the Provincial Government be requested to establish a moratorium on all Crown Land deals until AMNSIS is able to evaluate and make selections of lands which it wants included for negotiation in a land claims process.
4. **Be It Resolved** that land be held and administered by local people.



*Saskatoon Delegate Ron Campone stressed the need for unity for AMNSIS*

Moved by Ron Campone  
Seconded by Wayne Trochic

"that the resolutions regarding land be adopted as printed."

Carried Unanimously

### B) Resolutions re: Economic Development

1. **Be It Resolved** that the Assembly go on record as supporting the proposed SNEDCO Economic Development Strategy and that the SNEDCO and AMNSIS Board continue to put pressure on the Federal Government to make an early decision on the recommended \$12.9 Million capitalization for the strategy.
2. **Be It Resolved** that the Boards also continue to lobby the Province to provide financial support for the proposed strategy and/or for the related Regional Development Corporations and for proposed sectoral strategies.
3. **Be It Resolved** that the Association is on record as supporting the development of a Native economy as a necessary aspect for the successful function of a Self-Government.
4. **Be It Resolved** that AMNSIS provide technical assistance to Metis communities to prepare plans for economic development projects and to negotiate the resources necessary to carry out these projects.

5. **Be It Resolved** that AMNSIS assist trappers, fishermen and Wild Rice growers in developing sectoral strategies.

Moved by Rod Bishop  
Seconded by Ron Campone

"that the resolutions on economic development be adopted as printed."

Carried Unanimously

### C) Resolutions re: Self-Government Model

1. **Be It Resolved** that the proposed definition of Self-Government "That degree of Self-determination which Metis/Non-Status Indian People require to retain their economic-social-cultural identity as a unique people and which enables them to be responsible for those aspects of their development which will enable them to participate in and benefit from social-economic development in Saskatchewan on an equal basis with other citizens of the Province" be adopted by the membership.
2. **Be It Resolved** that AMNSIS be directed to develop a provincial Self-Government model which will have the power establish autonomous land-based and non-land-based local or regional governments wherever appropriate.

3. **Be It Resolved** that the President of the Metis Nation of Saskatchewan be elected at large but that all other representatives be elected on a constituency basis.

4. **Be It Resolved** that AMNSIS vigorously pursue the process at the multilateral level to ensure that Self-Government rights are entrenched in the Constitution in accordance with the proposed "Essential Elements" for a Constitutional Amendment.

5. **Be It Resolved** that AMNSIS insist that the Provincial Government live up to its commitment to Self-Government by beginning to seriously negotiate a Self-Government Agreement spelling out the jurisdictions and powers of that Self-Government.

6. **Be It Resolved** that AMNSIS endorse the proposed jurisdictional areas set out in Document 5, Schedule 1, with the addition of Housing and Recreation.

7. **Be It Resolved** that when developing programs and institutions of Self-Government the following priorities be given to the jurisdictions of Self-Government:

1. Education and Training,
2. Economic Development,
3. Communications,
4. Culture and Language,
5. Housing,
6. Social Services,
7. Health,
8. Justice and Corrections,
9. Recreation.

8. **Be It Resolved** that AMNSIS develop a portfolio system for Self-Government.

**Moved By Ron Campone**  
**Seconded By Jim Parisian**

"that the resolutions regarding economic development be adopted as printed."

**Carried Unanimously**

#### D) Miscellaneous Resolutions

1. **Be It Resolved** that AMNSIS assist Bear Creek to acquire municipal status.

**Moved By Norman Hansen**  
**Seconded By Ron Campone**

"that the above resolution be adopted."

**Carried Unanimously**

2. **Be It Resolved** that only Metis people speak for Metis on their issues.

**Moved by Ray Laliberte**  
**Seconded by Ed Nofield**

"that the above resolution be tabled until after consideration of the resolutions regarding Non-Status Indian issues."

**Motion Defeated**  
(28 - in favor)  
(29 - opposed)

**Moved by Ron Campone**  
**Seconded by Eldon LaFontaine**

"that the above resolution be defeated."

**Carried**

3. **Be It Resolved** that AMNSIS strongly condemn the recent pulp give away by the Province.

**Moved by Ray Hamilton**  
**Seconded by Ron Campone**

"that AMNSIS write to the Premier indicating that the AMNSIS membership condemn the Pulp Co. sale since the contract with the American firm provides no guarantee for Native employment or economic development."

**Carried**

4. **Be It Resolved** that delegates briefing kits for Summits be sent to them at least one week in advance of the Summit.

**Moved by Ron Campone**  
**Seconded by Henry Cummings**

"that the above resolution be approved."

5. **Be It Resolved** that the resolutions of November 20, 1984, be reaffirmed.

**Moved by Rod Bishop**  
**Seconded by Ron Campone**

"that the above resolution be approved."

**Carried**

#### E) Resolutions re: Non-Status Indian Issues

1. **Be It Resolved** that the Non-Status Indian members of AMNSIS be encouraged and welcomed to remain as full participating members of the Association.

**Moved by Ron Campone**  
**Seconded by Lloyd Schoenthal**

"that the above resolution be approved."

**Carried Unanimously**

2. **Be It Resolved** that AMNSIS remain united until after the Constitutional Process is completed.

**Moved by Ray Hamilton**  
**Seconded by Ron Campone**

"that the above resolution be defeated."

**Carried**

3. **Be It Resolved** that AMNSIS immediately establish an Interim Non-Status Committee. The Committee will consist of the Non-Status members of the AMNSIS Board, all the AMNSIS Executive and at least one Non-Status representative from each Area.

The mandate of the Interim Committee is to be:

- a) to establish a committee to explore options and policy analysis;
- b) to identify land and Self-Government issues;
- c) to assist in the creation of new Bands and creation of membership codes;
- d) to determine funding arrangements and formulas;
- e) to ensure that the transition phase is set up to run smoothly and be as painless as possible to both the Metis and Non-Status.

Moved by Ed Nofield  
 Seconded by Doug Moran

"that the above resolution be approved as amended."

Carried

4. **Be It Resolved** that AMNSIS seek broader Amendments to the Indian Act so that all Non-Status Indians who so desire can be reinstated.

Moved by Kevin Daniels  
 Seconded by Alvin Campeau

Resolution F)

1. Whereas the Association at its Work Shop on November 21, 1984, passed a number of resolutions on economic development and on land and Self-Government; and

Whereas the membership intended that those resolutions would form the policy guidelines within which the AMNSIS Board and Executive would formulate more detailed policy guidelines for the constitutional process and for economic development issues;

Whereas the community consultations which have taken place since that time have reinforced and strengthened the membership support for those resolutions; and

Whereas the Executive and Board have approved, negotiated and promoted certain policies regarding Metis and Non-Status rights which appear to run counter to those resolutions; and

Whereas certain elected leaders are advocating positions on control of land, decentralized government and decentralized economic development strategies which if implemented would destroy the idea of a Metis Nation and of an independent self-sufficient economic strategy;

**Therefore, Be It Resolved** that the Executive and Board are directed to promote only policies which do not contradict the basic goals and objectives of the membership and that they are further directed to conduct all of their policy development, negotiations and other dealings in the constitutional process

within the guidelines of the existing resolutions from November 21, 1984, and any additional resolutions which may be adopted at this membership assembly or any future membership assembly; and

**Be It Further Resolved** that any Executive or Board Member who because of personal views cannot take their direction from the membership be asked to resign from their position so that they do not put themselves in a position of interfering with or obstructing the membership in the achievement of their goals and objectives.

Moved by Rod Bishop

## Sinclair Speaks On Direction And Assessment Of AMNSIS

By Vi Sanderson

**Prince Albert** - About 500 people attended the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) provincial meeting held in Prince Albert on March 26, 27, 1986. Jim Sinclair, president of AMNSIS welcomed the delegates and stressed the importance of obtaining direction and assessment of the organization from the membership. "A resolution must be sought that will provide us with the co-operation that is needed to put us on equal partnership with this country. Our main objective is that we have the right to self-government and develop those institutions of self-government under our control," he said. The Metis National Council (MNC) has put forward to the First Ministers Four Essential Elements. The Four Essential Elements include:

1. The Constitution requires amending in order to recognize the rights of Aboriginal people to self-government.

Seconded by Jeff Morin

"that the motion be defeated."

Carried

2. **Be It Resolved** that Batoche Days be held at its usual time in July instead of June 26-28 as presently scheduled.

Moved by Norman Babineau  
 Seconded by Rose Fleury

"that the above resolution be approved."

Carried

(21 - in favor)  
 (18 - opposed)

2. The amendment must commit governments to the extent that each has the authority to negotiate the jurisdiction and powers of self-government and land.

3. The Constitution must provide protection for negotiated self-government agreements.

4. The amendment must not prejudice the rights of the Aboriginal peoples already recognized in the Constitution. These were the responses from the Federal Government:

1. The Federal Government is prepared to recognize the right of self-government which would be defined in negotiated agreements.

2. The Federal Government agrees that the Constitution should commit, and we want to change that to **shall** commit governments to participate in negotiations to the extent that each has the authority on self-government. Such negotiations could extend to any appropriate matter related to self-government, including land.

3. The Federal Government agrees with the principal that the Constitution should provide protection for negotiated agreements. Last year there was a proposal whereby the rights concerned would be protected. Parliament and the Legislatures concerned agree that the specific nature of the protection is a point for more debate.





Jim Sinclair, President of AMNSIS

4. The Federal Government agrees that an amendment must not prejudice the rights of the Aboriginal people already recognized. It continues to support the concept of Non-derogation clause to ensure this. "The Federal response is fairly good," Sinclair said.

"Seven provinces are needed to pass a resolution and one of those provinces has to be Ontario. In counting, it was found that the Eastern provinces are on track. Quebec does not feel it is part of Canada at this time. Manitoba is strongly supporting the rights of the Aboriginal people to self-government. That leaves Saskatchewan, who at this time, is still riding the fence, in terms of a resolution. They have a problem on the amendment to commit the government to negotiate." He speculated on the possibility of dealing with a different government in Saskatchewan soon. "British Columbia has said a flat 'No' to the resolutions, but they see no problem with the four Essential Elements. There is some hope of getting them on track. Alberta is moving away from their position of not dealing federally and they are moving towards the resolution of self-government."

Sinclair also said AMNSIS is currently in tripartite discussions dealing with agenda items including: the development of the Batoche site, provincial strategies, ie. education/training, economic development, land, urban self-government, and the scholarship fund.

Sinclair, spoke about the Non-Status Indian Issue. "That since Bill C-31 was implemented by the Federal Government, Non-Status Indians are caught between the Metis and the Federation of Saskatchewan Indians, this "limbo" has to be addressed. Our organization has a responsibility to the Non-Status Indians. The funding that we get through the Federal and Provincial Governments is given not only to the Metis, but to the Non-Status as well. Indians that have moved to another segment of society should have their rights clearly defined. 1988 must bring new changes and one of those changes is that Bill C-31 go further than it has, to make sure there are no Indians left in "limbo". That is going to be a serious problem and we have a job to do there," he stated.

As well, Sinclair spoke about the two seats that the Metis National Council presently occupies at the

constitutional table. "They are there for the Metis. They are to take forward the Metis position and to deal with the Metis position. The Native Council of Canada, who in the past, said that they represent the Non-Status Indians, Metis, Inuit, even Treaty Indians will not be at the constitutional table much longer. They have lost credibility; they don't have a constituency; they don't have anyone to deal with. They're floundering and they're looking all over Canada to pick up a group here and there so they keep getting their core funding."

Sinclair said it was important AMNSIS continue to lobby for international support for the entrenchment of self-governments and land rights in the constitution. One of the contacts has been the Pope in Rome. There has been two visits with the Pope and another visit scheduled for the end of this year or the beginning of next year. While in Toronto recently Sinclair met with the Archbishop of Canterbury, from London England, who is the head of the Anglican Church. "I made it very clear to him that his church and all churches were part of the colonization of our people. They were part of the oppression of our people, part of the parties and the structures that took away our land and took away our rights. They were part of the people who began to control our lives. They have a role now to begin the de-colonization of our people and give us the support to get our rights back."

Sinclair, also spoke about local control of the members and emphasized how important it is for local people to give direction to the board members whom they have elected to do the work for them and their areas. "I think you've got some good board members. But sometimes they've just got to be taken aside at meetings and told "This is the job you've got to do, you are representing us; you make sure our views are taken forward."

Sinclair updated everyone on the transfer of the Lebrét Metis Farm to the people of the area. He said the local people worked hard to finally

reach an agreement with the provincial government. "This will be a two phase agreement. The land will be transferred to the Metis people through a lease. When the lease is completed, they will immediately begin to work on the ownership of that land. AMNSIS wants to make sure that the ownership is transferred to the Metis in the area by the end of 1986. "These people worked hard. We provided them with lawyers and the expertise. They have done their work," Sinclair said.

He stressed the need for AMNSIS to begin encouraging and supporting each other in these kind of situations. "When somebody makes a move we have to start supporting these people because they are moving towards acquiring land by local people for local people."

As well, Sinclair spoke of the Constitution process and that the organization is not an organization of leaders, but an organization for people and people control. "This is not an organization of leaders, this is an organization of people. And the land and what comes out of the Constitution have to go to the people. The people have to benefit. That control must come back to our people. Our expertise must go to the field to provide the people only with the expertise, not telling them how to do it. We want the control to go back into their hands, including the control of the organization," he stated. "You have to stand up for your rights. You're so close to setting that ground work for which you've fought for so many years. Your children will be able to have the benefits of the right to self-government. Your children will begin to move ahead and they'll look back when they are in control of their own lives and they'll begin to wonder how we made it possible for them. On the other hand, if we fail, our children will be in oppression for another 100 years and under colonization for another 100 years. So anybody that makes a move towards self-government or towards acquiring land, they have my support," he said, to a round of applause.

Since there is a possible provincial election soon Sinclair advised the membership to talk to each candidate and MLA's and ask each one where they stand on the right to land and the right to self-government issues. AMNSIS has also sent out a position paper to each party. The only party that hasn't responded in writing is the PC's as "they say they will do it in deeds, not just words." "We have letters out to the NDP, and we have a number of people on those NDP boards. Many

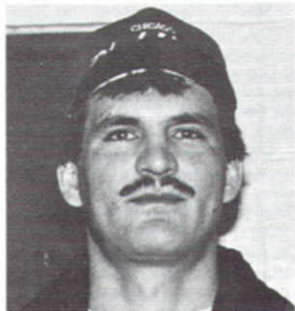
of those are sitting in this room who have worked hard to get that Party back on track and in power. They've also worked hard in getting positions of the NDP to move towards the recognition of Aboriginal people. I think that many of our people who are on those NDP committees are in a position to convince that Party, not only convince them, but demand that their party recognizes the rights of our people," he said. □

## Do You Think The Metis and Non-Status Should Separate Now?



**Helen Johnson-Aulotte**

"No, I don't think that a split is a good idea because both groups don't belong anywhere and together we should fight for our political rights. Besides, I think Jim Sinclair is a good leader and he has helped us this far. So, why split?"



**Louis Gardiner**

"Gradually the split will happen but I feel that we should stay together because a split wouldn't make sense. Looking back, we have come a long way and that's the way it should stay."



**Robert Campeau**

"In my opinion, AMNSIS has always been AMNSIS from the start and it should stay that way. But if it must happen, it should not happen until the Constitution talks are over."

## Alliance Between Native People And Unions Nonsense

I generally find your magazine informative and thought provoking, however; on occasion, a viewpoint is expressed that is nonsensical in nature, which deserves comment. Most publications from time to time provide food for argument. That is how we enjoy our literary freedom.

The editorial that I am referring to was the one published in your February edition entitled "Native People and the Unions" by Mr. Keith Goulet. As most of us know Mr. Goulet is the NDP candidate for Cumberland. That could account for his strenuous, but unsuccessful, attempt to paint unions as being pro-aboriginal.

Mr. Goulet indicates that both Native organizations and unions received negative treatment by the press and; therefore, the two should form an alliance due to their common goals and objectives.

Rather than calling this suggestion, pure unadulterated nonsense, let's look at the facts. Not all Natives are looked upon with suspicion and, in fact, an increasing number of Natives are successfully being educated; therefore, gaining a greater degree of social and economic independence. Likewise not all unions are looked upon with suspicion. For example, certain construction unions who decided to be satisfied with their salary levels during a down turn in the economy have been looked at as being reasonable. On the other hand, the S.G.E.U. leadership who initially asked for 15% salary increases have been looked at with a great degree of suspicion and received justified negative treatment by the press. Mr. Goulet must realize that Native leaders have a far greater challenge



than the S.G.E.U. leadership in their struggle against chronic unemployment and severe socio-economic problems. Contrast this to S.G.-E.U. leaders who are worried about a 15% raise and other benefits that far exceed anything a Native organization would deem to be adequate.

Now as for Mr. Goulet's contention that trade unions care about Natives, let's look at the facts again. For example, in Northern uranium mines (which the NDP want to phase out) incidently the union leadership has refused to recognize the unique social structure and challenges of Native people. If the unionized Native mining worker does well and alleviates within the labour ranks, and, if subsequently he or she experiences family difficulty at home and is forced to leave work for a period of time, the particular union does not allow that particular Native worker to return and take over at the same level. He must instead start at the bottom of the ladder. Attempts have been made to convince the union to recognize the unique problems that some Northern workers experience; however, the union leadership has simply refused to do so.

Finally, it appears that Mr. Goulet has forgotten about the history of his own home area of Cumberland House. It wasn't that long ago that the unemployment rate was almost nil in that area; however, the former NDP government in their hunger for power proceeded to create a welfare state destroying the traditional individual initiative of Native people. An alliance with union leaders which certainly finished the job.

In summary, two points are clear. First, Mr. Goulet has verified that the NDP is married to certain union leaders who now call the shots in that particular political party. Second, Mr. Goulet is obviously speaking in the interest of the NDP rather than in the interest of Native people. □



*Norman Johnson, Bonita Beatty, Naomi Seib, Hamming it up after Banquet*

*McKenzie and Sinclair, provided temporary relief to the seriousness of the conference when they both fell over backwards*



*Janet Fitze an honored guest at Banquet*



*Keith Goulet NDP Candidate was guest speaker at Banquet*

*B.C. Metis President Fred House and his father attended AMNSIS Summit*



*Come on Stu, say "Cheeze"*



*Joe Amyotte was also given special recognition for all his work for Metis and NON-Status Indians*

## Josephine Pamburn

By Vi Sanderson

Born at Battleford, Saskatchewan in 1915, this dynamic, versatile, self-sufficient lady has been a house wife, farmer, gardener, interpreter (Cree language), house cleaner, entrepreneur, politician, a mother of eight children and sixteen grandchildren. People know her for her kindness, and understanding. She is always willing to lend a helping hand to whoever and anyone needing help; whether it be for a place to stay, in need of a meal or to help someone in the social and welfare systems. She is there to help out, many times setting aside her and her families own wants and needs.

Josephine grew up on a farm next to the Red Pheasant Reserve, along with her seven brothers and one sister. Her mother passed away when she was still very young. "So I looked after my dad and my brothers and sisters; I was the second oldest," she said. Her grandparents lived thirty miles away at Eagle Hills and when things got too rough for her to handle, her dad would bundle them up and take them there for a while. "I don't know what I would have done without my grandmother. She helped us out so much," she said. "My grandmother would always come over to our house and check on us if we weren't over there," she smiled.

When she turned fifteen, Josephine ventured out to Edmonton Alberta to look for a job. Her first job was housekeeping which paid \$5.00 per month including room and board. Her next job paid the most at \$14.00 per month. "I worked for some rich white people, cleaning their house. My auntie, who lived in Edmonton, got me the job," she said. Her next job paid \$5.00 per month with room and board, working on a farm just outside of Edmonton.

During the time she was working, her and her aunt would bake as



well as buy various house hold items and clothes for her family back home. "My auntie and I would parcel up baking and other stuff and send it to my family back home. I always helped my dad out even when I was away," she smiled.

When Josephine turned nineteen, she came "back home" to Meadow Lake for summer holidays. "By then, everyone was grown up," she said. She was home for about

three months when she met and married Alex Pamburn. "My grandma always told me to marry a man who didn't drink and one that worked hard, made a good living. So when I met my husband, I knew he was a good man. He was the man for me and when he asked me to marry him I did," she reminisced. "He was a good man."

For the next fifteen years, she stayed at the farm, raising her fami-

ly. Her children were all born at home with the assistance of midwives. "I never went anywhere. I stayed in the bush on the farm and looked after the kids and the farm while my husband was gone working. He was gone all summer, and he'd come home in the fall and stay for the winter. The next summer, he'd be gone," she said. "But he's the best man I ever met," she said.

Ten years after their sixth child was born, the Pamburns were blessed with two more sons who are still at home now looking after their mother.

In 1963, her husband Alex passed away. "I knew he was going to die; no one told me. I just knew," she said. "I had no widows pension or anything like that. I was really scared. I didn't know what to do. So I went to welfare and the welfare worker told me, 'We can't help you; you have to go on your own. What am I going to do?', I asked him. He said, 'You have a big house. Take in boarders. So I did,' she said. "The reason why welfare wouldn't help me was because I had a large garden and my own house," she added.

"I had no blankets, beds, or groceries, so I went to the second hand store and bought supplies. I got ten boarders that same night. All my boarders were boys from up North," she giggled. "With no electricity, I had to wash everything by hand, mind you, I had my daughter and niece to help me. I was so busy keeping up with my boarding house, I didn't have time to grieve for my husband."

Josephine became self-supportive. She maintained a very large garden, had chickens, pigs and other farm animals. When fall time came around, she prepared for the winter months, canning berries and garden vegetables. Besides her boarding house, she went to work for the RCMP as a matron, working night shifts. She became an interpreter in the Cree language for the RCMP, the welfare department, and who ever needed her assistance. "Then I bought a car and the kids would get out in the yard and wash the car. For a treat I'd take them to the cafe. They always enjoyed that," she smiled.

In 1970, her daughter had a baby so they went to Social Services to

ask for assistance but the welfare would not help them out. While in the office, the Social worker informed Pamburn that there was a man staying at the hotel from Regina, Jim Sinclair, and that he was there to help his people. "So I went to the hotel and found Jim. We had a good talk. I found out he was helping Metis and Non-Status. So I decided right then I would help him no matter what. So in 1970, we started up the Metis Society in my area," she said. "I started talking to people going from house to house, setting up meetings. A lot of people thought I was crazy. But I made up my mind to do something and I went wherever Jim sent me, mostly in the North. I made up my mind to do everything to help. I thought, I'm going to help out this boy. He reminds me of my son. I think he's

really going to do something for his people, and he has," she stated.

This dedicated woman travelled into the North many times using her own expenses to organize and politicize her people. "I didn't care how much it cost. Many times, I used taxis. In those days, our organization and Locals didn't have much money, not like today. But everywhere I went, people were good to me. I'd set up meetings up there and I'd take people from the South up there to introduce them. That's how we got started up there," she said.

"Many times Jim and Nap Lafontaine would come up here and I'd feed them. We helped each other out a lot. One thing I want to say is I have a lot of respect for Jim Sinclair," she stated. Pamburn is still active in the political arena and still helps all those who need her help. □

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## La Plante Receives Recognition

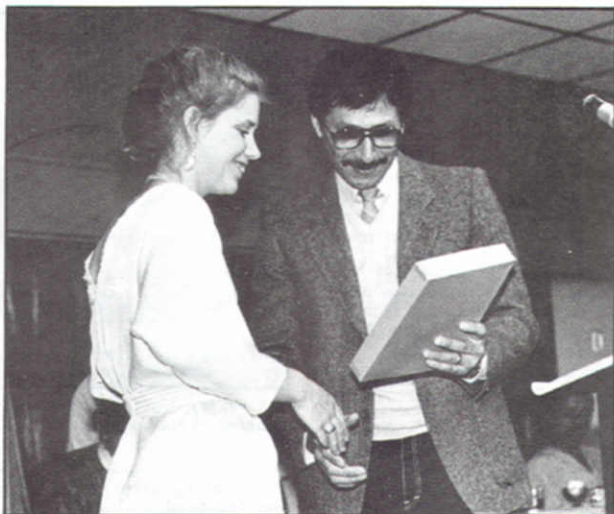
By Tina La Rose

**Prince Albert** - At a banquet held in Prince Albert during the recent AMNSIS conference, a young woman was presented with an award for her involvement, achievements, and commitment to the Native youth of Saskatchewan. Lorna La Plante was presented with a plaque from Provincial AMNSIS Secretary, Allan Morin, for all her hard work and dedication.

For the past three years, Lorna has been a full time student at the University of Saskatchewan in Saskatoon majoring in Native Studies. Her future plans are to finish her degree. For the past two and half years, she has also been involved with the Metis Youth Steering Committee and the planning of the Metis National Youth Council (MNYC). She has also been involved with a provincial steering committee called, "Native Women in Conflict with the Law," where her duties consist of finding services for women during and after completion of their time served in various correctional institutions.

Besides being a full time student, wife, and an active participant in her Local and more, specifically, the Metis National Youth Council, she is also a mother. "Gary and I have two boys and two girls," she says. She also takes an interest in rodeos. Last year, she helped co-ordinate the Batoche rodeo.

At the age of twelve, Lorna was first introduced to AMNSIS at a Local meeting that her mother took her to. "From there it was in my blood and as soon as I could get a membership I obtained one," she said. When asked how she felt about the Provincial meeting thus far, Lorna replied, "I am glad that the



youth have a good representation here. And, of course, it is good to see our leaders dealing with the concerns of the membership." She stressed the importance getting self-

government entrenched in the Constitution. With that comment, Lorna hurried off to catch up with her daughter who had scampered off in another direction. □

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## AMNSIS To Develop Position For Non-Status

By Vi Sanderson

Prince Albert - The issue of Non-Status Indians was discussed at the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) meeting held recently in Prince Albert. After a lengthy discussion on a resolution that would have implied a split between the Metis and the Non-Status Indians, who together form the Association, a consensus was finally reached. AMNSIS will establish an interim Non-Status Committee which consist of Non-Status members of the AMNSIS Board, all the AMNSIS Executive and at least one Non-Status representative from each area. The mandate of the Interim Committee is to establish a committee to explore options and policy analysis, assist in the creation of new bands and creation of membership codes, determine funding arrangements and formulas, ensure that the transition phase is set up to run smoothly and be as painless as possible to both the Metis and Non-Status Indians. As well AMNSIS will seek broader amendments to the Indian Act so that all Non-Status Indians who so desire can be reinstated.

Jim Sinclair, president of AMNSIS told the crowd that the organization has consistently put Metis positions forward. "We've gone to the constitutions table. We're trying to entrench self-government into the constitution. At the same time, we have Non-Status Indians in this organization for whom a position has never been put forward. The Non-Status aren't talking about splitting this organization. What they are talking about is putting a position forward so that those people, who have been left out in the last hundred years, like both the Metis and



*Jim Sinclair AMNSIS President said Non-Status must establish own position*

the Non-Status people won't be left out. We are all part of this organization," he stated.

Clem Chartier, past AMNSIS vicepresident, and until recently was president of the World Council of Indigenous People (WCIP), said, "People know what position I had as Vice-president of this Association. I also have been stating for some time that there was a need for the Non-Status Indians to bring forward their position. I was involved in the Aboriginal rights research and we were continuously working on

Metis landscrit and Metis Aboriginal Rights. It was my position at that time that the Non-Status Indians in fact had to become organized within our Association. It is an Association of Metis and Non-Status Indians. We are not a melting pot. We are not to be thrown together and have our issues confused and have each other fighting. The resolution that has been brought forward appears healthy to me."

Rod Bishop, Mayor of Green Lake stated, "I'm not sure exactly what Mr. Chartier is referring to. At

*Non-Status Workshop - Bill and Kevin Daniels and Bonita Beatty*





the same time I think it's important that the general membership here understand that there are mechanisms in place at the present time to be able to accommodate some Non-Status Indians who can become Indians under the Indian Act. The fact remains that there are no existing rights with the Metis. Now we are working and proposing that there be entrenchment of rights. The two

basic principals would be land and self-government and from there, there would be rights flowing from those two basic principals. But that is not clear yet. At this time, some of the Non-Status Indians can become treaties, or if they wish to do so, they can also become Indians adhesive to treaties by the Federation of the Saskatchewan Indian Nations. There will be some people

who will not qualify under Bill C-31. Some Non-Status Indians cannot become Treaty." Ron Campone of Saskatoon said, "We're one year away from the Constitution table. People are trying to make this an issue but right now, we don't have time for a split."

George Morin of Prince Albert opposed the idea of the Non-Status Interim Committee. "I feel that a committee is not what I had agreed to. If somebody changes it, that's fine. The assembly can change that, that's fine as well. But I am saying that I don't agree with the word "committee" simply because the Non-Status and the Metis, I thought, were always partners in this Association. I thought we had a partnership. All of a sudden I find that I'm a Committee. I'm not as equal to the people that I thought I was partners with. I'm second class. I feel short changed and that doesn't feel good."

Bonita Beatty Non-Status Co-ordinator and workshop facilitator responded, and explained to Morin on what and how the Non-Status want the committee to be set up. "I was writing down what people said, that they wanted a smooth transition and as long as we elected our AMNSIS Provincial Executive, that they would automatically speak for us at whatever level. We want a committee set up, call it Council, Committee, Secretariat, whichever way you want to say it. We couldn't just do away with our democratic process of voting which we just went through this summer. We are continuing to go through the same hassles over and over again. We said we wanted a committee set up from at least one member from each area. We have eleven Board members form each of the areas and at least one Non-Status member, whether it be the Board members or whatever. The AMNSIS Executive is elected provincially. The Board members, if they are Non-Status would have that option to sit on that Council and at least one person representing the Non-Status from the Areas. That was the mandate of the Council and that is what I understood to be the

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general consensus of that group. Whether or not the specific wording is what George wants, the feeling is there that we have a smooth transition and not separate right away because that would jeopardize both of our groups. We would have nothing to work from."

Sinclair also responded by saying, "The pressure is on us to begin to put a Non-Status position forward and to begin to really do some diligent work because in all honesty and sincerity, when someone faces me and says "what have you done in regards to Non-Status Indians," I can't say anything except the proposal we took to the standing Committee on Indian Affairs on Bill C-31 several years ago."

He also said that when AMNSIS talks about unity here, "we must also practice our unity at the local level. I think that if someone proclaims himself a strong Metis and is wearing a sash one day and a head-dress the other day, then he better make up his mind. We have to make up our minds. For some people, if they feel they need time to make up their minds, then that's what this whole process is all about. We are not forcing anyone. They can understand both sides and they can take one side or the other. But some of us haven't got a choice. Rod Bishop hasn't got a choice because he's been a devout Metis for years. I haven't got a choice because I said I was an Indian for years. You are what you are and you have to live with that and be proud of that."

I see that the both groups have decided to stay together because they want to keep the spirit of this land entitlement for the Metis. We have to look at resolutions that offer us the opportunity to explore the avenues available to us - to explore what we can do to better ourselves and to sit down and intelligently decide amongst ourselves when we can go our separate ways. Let's not let somebody else decide that for us. Let's not let Government decide that for us - or some others. Let's decide it as a group when we are ready. Let's do it to accommodate and facilitate one another and not because we are jealous of each other," he concluded. □

## A Spacious Move

**By Tina La Rose**

**Regina** - As you enter the new Friendship Centre, located on the East side of Regina, you reminisce of how it was in school. Long hall ways, classrooms, a gymnasium and of course a ballpark. Only you don't hear bells ringing, alerting you that it is class time. Instead you see people scurrying about refinishing old classrooms into spacious quarters for the administration facilities and other programs.

After 25 years in the city, the Centre is planning to expand its programs to better service the Native people. St. Thomas School was purchased by the Friendship Centre from the Regina Separate School Board in early January.

Renovation plans include installing an elevator for the elderly and the disabled, a cafeteria with catering facilities, a Native resource library, a chapel, a day care centre and a drop in centre. It is also hoped that a senior citizens residence can be built adjoining the building. An-

other project for the Centre is their 'satellite' centre, to be located in the heart of the city for the 'Old boys', who have taken up residence in the downtown hotels. The shelter will house nine people for a minimum charge of \$180 a month. They will not only have a place to stay but they will also have breakfast and lunch and supper served to them.

Since the funding is very limited, the Friendship Centre will do this out of their fundraising activities. "I know it is a big step but someone has to do it," says Tony Pelletier, President of the Friendship Centre.

A program most people have associated with the local Friendship Centre has been the 'Native Urban Reception Centre'. Unfortunately, that was discontinued in early March. "Governments said look elsewhere for funding, obviously, ignoring the Native communities needs," Pelletier said.

"Now we will have a decent building, a first class building that will be something for Native people to take pride in. It will do a lot of good for us," said Dave McKay, Executive Director of the Friendship Centre. With old acquaintances, comes new ones and that is the expectation of the new Centre now that they have embarked on another new beginning. □





## Metis Youth Meet

By Lorna La Plante

**Saskatoon** - On March 8th and 9th, 1986, The Metis National Council, along with AMNSIS Youth, hosted a National Metis Youth Conference. Youth delegates from the five MNC Provinces of British Columbia, Alberta, Manitoba, Ontario, and Saskatchewan attended the two day event at the Will Inns in Saskatoon, Saskatchewan.

Several highly respected academics and politicians spoke on issues concerning the Metis youth of today. Professor Paul Chartrand, Head of the Native Studies Department at the University of Manitoba, gave a historical background of the Metis. He stressed that many historians have not treated the Metis well. Through education, our people can rewrite history and dispell the bad stereo-types that exist. His advice also included the message that youth have to be prepared to work hard to get where they are going.

Elmer Ghostkeeper, a Metis Consultant from Alberta, told the

delegates to look ahead into the future, set goals for themselves, and develop strategies for attaining them. He spoke of the importance of a network of friends, as well as how important it is for us as Metis people to retain our culture and language.

Marc LeClair, Executive Assistant for the MNC in Ottawa talked about Metis identity, our place in the Constitution and our right to Self-Government. He called the control of institutions, changing of stereo-types, and solving of social problems, a collective responsibility which involves all of the Metis people.

Jim Sinclair, President of Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) was a key note speaker at the Banquet held for speakers and delegates on Saturday night. He stated the stand to be taken by the Metis is a firm one which will not give concessions to the government. He talked about control coming from the grass-roots level and the responsibility of the Metis to fight for what rightfully belongs to us.

Gabriel's Dancers entertained at the Banquet with their traditional Metis dancing.

Ferdinand Guiboche, Leader of the Metis Government of Camperville, Manitoba, told the youth that "we must gain control of our own destiny by standing up for our rights." He went on to say that "the Metis movement was started over a hundred years ago by our forefathers. We have to continue the Movement and develop our own societies on our own terms," he said.

Allan Morin, AMNSIS Provincial Secretary, spoke on the position of the Metis in the Constitution. He assured the delegation that the Metis will not settle for anything less than the right to Self-Government and a land base to carry out our traditional way of life.

I've also done community cable programs and these are great stations because the tapes are shown up to three times. I have booked some radio shows in May as well. Newspaper articles on the program have appeared in the Herald-P.A., Regina Leader Post, and the North-erner-La Ronge.

Thank you Tom Roberts - CBC North, and Missinippi - Joe Charles for interviewing me on those radio stations in La Ronge. I know you both reach a lot of people in the North.

I have more scheduled meetings in April and May. This is a most important message to the Aboriginal people of Saskatchewan. On June 3, Census Day if you belong to one of those four Aboriginal groups, identify yourself in question seven of the census form and Be Counted.

Rose Boyer is the Co-ordinator of The Home and School Program for the Saskatoon Indian and Metis Friendship Centre. She has been fighting for the rights of Metis women, and Metis people in general, all of her life. Her message to the delegation was to ensure that the Metis culture remains with us. She talked about the valuable work Metis women have done and are doing now in the community.

Clarence Trotchie, Executive Director of the Metis Society in Saskatoon, told his history as a testimonial to the youth on how possible it is to succeed. He told of how he over-

came racism and other problems and started the Native Alcohol Centre. His life story is an inspiration for the youth.

Ron Rivard, Executive Director of the MNC, encouraged the delegation to get involved in all levels of Metis Government. He stated the purpose of the Conference was bringing together the Metis youth of Canada to get them involved in the issues and the Constitutional Talks. He reinstated what other Speakers had said about "remembering where we came from and knowing where we are going."

A National Metis Youth Council Steering Committee was formed by the unanimous consent of the 45 delegates. The Committee consists of an appointed representative from each of the five MNC Provinces. The members of the Steering Committee are: Lawrence Haineault from Alberta, Sandra House from British Columbia, Todd Isbister from Manitoba, Patricia McGuire from Ontario, and Wayne Trochie from Saskatchewan. They were given as their mandate a series of resolutions passed by the delegation and the responsibility of maintaining

communications amongst the Metis Youth of Canada.

The Conference delegates expressed concern with the issues facing our people, particularly the outcome of the Constitutional Talks and the entrenchment of our right to Self-Government. The general consensus on Metis identity seemed to be a pride in Metis heritage and culture as well as the desire to excel in society today, both as individuals and as a people. The old "Culture of Poverty" has virtually disappeared, in its place is a "Culture of Pride." □

## Update Of Aboriginal People's Program

By Alice Lee Setka

I would like to take this opportunity to provide the Metis and Non-Status people in the province with an update on the Aboriginal People's Program. For those people who have not yet heard about this program and what it is - it is a new program that has been added into the 1986 Census Program. The Census is the population count in Canada that is done every five years. The Aboriginal People's Program is that part of the census this year which is aimed at getting a more accurate count of the Aboriginal people in Canada. Aboriginal means either Status, Non-Status, Metis or Inuit. It was at the April 1985 First Minister's Conference on Aboriginal Rights and Self-Government that the Prime Minister tabled a proposed constitutional accord that a proposal be developed to use the 1986 Census Program to improve the statistical data on the Aboriginal people in Canada. At a follow-up meeting in May 1985, with federal and provincial officials responsible for Aboriginal peoples programs



and representation from the various Aboriginal groups in Canada, the proposal was discussed further. An agreement made by those present was that the best way to get a better count would be through the census and that available funds be directed to the 86 Census program to do so. My position in Saskatchewan is to inform the Metis and Non-Status people of the program. Seventeen people from the different Native organizations have been hired across Canada. It is important that if you belong to one of the four Aboriginal groups that you identify yourself as such in question 7 of the census form. Census day is June 3. The four groups identified in this question are the Status, Non-Status, Metis and Inuit.

It is also important to remember

that the census is not a registration of those Aboriginal groups but a population count as to how many people there are in each of those groups.

My job is for the first four months of the program. With no money for paid advertising, it has been a challenge to identify other means of telling people about this program and the census. I have been requesting agenda time on scheduled meetings and just inviting myself to whatever other meetings I hear about.

Some of my activities to date include a presentation at the Gabriel Dumont Institute Cultural Conference in Saskatoon. At the AMNSIS Provincial Summit in Prince Albert, I had a display table and handed out census information kits. I attended Sask Native Women's Association meeting in Prince Albert and did a presentation on the program. I have also been in contact with the Indian and Metis Friendship Centres in the province.

In the urban centres I have met with several Native service groups and organizations. I have planned an extensive mail-out campaign in May to memberships of AMNSIS, SNWA and the Friendship Centres.

It has been necessary to utilize various talk shows in the province as well. In the urban centres I have advised CKBI Prince Albert, CFQC Saskatoon and CKCK Regina.

# Recipes



## PEMMICAN

*(From pasta weyas or dried crushed meat)*  
Pemmican is made from dried deer, buffalo and moose meat. Crushed fat from the animals and put into moulds (like a firm ball). You can mix lard and sugar or mix with cracklings and let set. Can be used as a base for soup. Another way you can use pemmican is to combine green onions, sugar and butter or margarine. Mix well. Fry for about 5 minutes.

## DRY FISH

Scale, clean and remove the head and tail from the fish, when cleaning be sure to open the fish from the back. Next, thin the meat and remove the bones, now lightly slice both sides of the fish taking care not to cut through. In the same manner as drying meat, dry the fish in an open fire, or if you are so inclined, use an oven. When done, serve with cranberry jam or sauce.

## BANNOCK

4 cups flour  
1 1/2 tbsp. baking powder  
2 tbsp. lard  
2 1/2 cups warm water

Mix flour, baking powder and a pinch of salt together. Add lard to flour mixture, mixing well. Make a well in the centre, add water. Stir, knead the dough. Poke holes in top of dough before baking. Shape and bake at 450° until golden brown. Serve with butter, syrup or jam.

## CRANBERRY JAM

4 cups cranberries  
1 cup sugar  
6 cups water  
2 tbsp. flour  
Boil cranberries in the water, add sugar and stir. When the berries are just about cooked, add flour to thicken. Cool, and serve with dried fish.

## ROLLED STICK BANNOCK

Use the same bannock recipe as on this page only roll the dough on a stick. Bake in an open fire. Be careful to turn the stick for even browning.

## CRUSHED MEAT WITH ONIONS

Grease a frying pan with margarine or butter. In the pan combine crushed meat, green onions, and sugar. Stir well while cooking. Should be done in 5 minutes.

## DRIED MEAT

Cut a piece of moose meat (about 2 lbs.) into 16-inch strips. Then place the strips of meat over the outdoor fire to dry. When the meat is dark brown in color, it's cooked. Serve with butter or moose lard. It can also be cooked in the oven. This is called panisu wan or pasta weyas.

## MOOSE BROTH

*(Re: Moose Bone Lard recipe)*  
1. Drink as is—add salt to taste. Eat with dried moose meat.  
2. Make a soup with it—mix flour, rolled oats, meat from moose bones, boil together until thick like gravy. Serve with bannock.

## MOOSE BONE LARD OR FAT

Boil moose bones for three hours on top of the stove or outside on an open fire. Take the fat from the broth, skimming with a spoon, and place in container to harden. Then it is ready to eat with dried moose meat, crushed dried meat or pemmican.

## CRACKLINGS/FAT

Cut moose fat into small pieces. Put pieces in a pan and melt the fat until all you have left is cracklings from the fat. Use the fat for frying or making bannock. You can eat cracklings separate from the fat.



Sports

page

## North Battleford All Native Hockey Tournament Results: March 28, 29, 30, 1986

### A Side Winners:

Red Pheasant Reserve (Dog Lake Raiders) - (7)  
Sandy Lake Chiefs - (4)

### B Side Winners:

Patuanak Pats - (13)  
Waterhen - (3)

### All Star Selection:

All Star Centre - Sid Boyer  
All Star Goalie - Lawrence Santer  
All Star Scorer - Morris Apeisis  
Best Left Defense - Ron Ahenakew  
Best Right Defense - Bruce Wolf  
Most Valuable Player - Sid Boyer  
Left Wing - Brian McNab  
Right Wing - John Mercier  
Goal Tender - Ray Mayers

Lyle Billeneuve Memorial Trophy was presented to Andy Debray, Beardy's Ranchhands. □



## Writer's Corner

### A Native Nation

Years ago we were a nation,  
 a family hand in hand.  
 We worked and helped each other  
 'Til, the whiteman took our land.  
 What happened to our nation?  
 Why is there, no more hand in hand.  
 Is that why, we fight these people,  
 Because they took our land.  
 Or is it because, they broke our chain  
 of brotherhood and sharing.  
 And made us fight amongst ourselves,  
 Without a thought of caring.  
 A savage people is what we were.  
 To a whiteman in this land,  
 Because we did not live like them,  
 Our lives all fine and grand.  
 They taught their ways without a thought,  
 of the culture they were killing.  
 And made us learn to think as they,  
 Even if we were not willing.  
 We learned quite well as time passed by,  
 of the Nation we could be,  
 because, if they can rule themselves  
 We knew then, so should we!

Patricia Quewezance/85

### Unknown Native

Where do we turn when you deny us  
 our culture?  
 Our skin and hair are of the Native colors,  
 But we receive no recognition!  
 We are no longer considered Metis,  
 because we have the numbers of treaties.  
 The treaties acknowledge us as half-breeds.  
 Are we a nation prejudiced of our own?  
 Must we form our own Society or Federation  
 Should we raise our children as you have taught us,  
 Or should they be prejudiced of you?  
 We were once a Nation hand in hand,  
 And together we accomplished great feats.  
 Now that we have divided and gone separate ways.  
 Some of us have been stranded for not belonging to either side.

Patricia Quewezance/85



### What Is Love Our Nation

is it that our people has died for each other  
 for us they knew they must fight their whiteman brother  
 is it the torment and suffering they went through  
 just to establish a nation vibrant and new.  
 is it our being that our ancestors fought for,  
 now we live through prejudice and our culture they ignore.  
 but it's what has kept our nation together  
 and it's love what will help us last forever.

By Candace Gervais

### Love Medicine

I met a man  
 I fell in love with  
 If he did not love me back  
 I thought I would die  
 Nookum  
 Was a Cree woman  
 A medicine woman  
 I went to her for love medicine  
 You have to be careful  
 With this  
 She said  
 It is strong medicine  
 She showed me  
 How to crawl inside him  
 And make him love me  
 Today he died  
 I died too  
 I was still inside him  
 Nookum  
 Never told me  
 How to get out  
 Alice Lee Setka

# PART I

## Autonomy And The Atlantic Coast Of Nicaragua

By Roxanne Dunbar Ortiz

The year 1985 marked a turning point in Sandinista policy regarding the Indigenous peoples and ethnic communities of the eastern region, the Atlantic Coast of Nicaragua: (1) The government recognized all organizations in the region--**Misatan, Misura/Kisan, Misurasata, Sukawala**--as parties to the autonomy process, which was announced in December 1984; (2) an effective cease fire with **Misura** and **Misurasata** commanders and combatants was concluded, and openness was expressed for further negotiations with Brooklyn Rivera; and (3) the Miskituo who were evacuated from the Coco River border in 1982 were supported in returning to their ancestral territory.

The National Commission on Autonomy, established in December 1984, following the first negotiation session with **Misurasata**, was initially made up of five members, two of which were Native to the Atlantic Coast--Hazel Lau, a Miskituo and a founding director of **Misurasata**, and Ray Hooker, a Creole from Bluefields. Both were elected to the National Assembly as representatives of the eastern region in November 1984. In May, 1985, Comandante Tomas Borge, member of the National Directorate of the FSLN and only surviving founder of the party, replaced Comandante Luis Carrion, also a member of the 9-member National Directorate, as co-ordinator of the National Commission on Autonomy. The role of the Commission was to draft a statute which would become a part of the new Nicaraguan Constitution, the first constitution in the Americas to provide for autonomy for In-

igenous peoples and ethnic communities.

Meanwhile, in the north and the south of the Atlantic Coast, spontaneous commissions for autonomy were formed. These received official government recognition in July 1985, while the original five-member commission became advisors to a body of more than 100 representatives. In July, the Commission published its draft document of "principles and policies" for autonomy. Since this proposal has been condemned by Brooklyn Rivera and his supporters in North America as a mere legal formality, a false autonomy, it is important to analyze the autonomy proposal and process.

The autonomy document released by the National Commission on Autonomy and endorsed by the Nicaraguan government in July 1985, entitled, "Principles and Policies for the Exercise of the Right to Autonomy by the Indigenous Peoples and Communities of the Atlantic Coast of Nicaragua", was conceived as a discussion document, to be revised by people in the Atlantic Coast region, and then to be submitted as a constitutional provision in 1986. Since no provisions exist in international law for autonomy arrangements, only other state practices may be used for comparison. Measured against some other autonomy arrangements, the Nicaraguan proposal is quite limited. However, for the American states, it is quite a step forward. Measured by the aspirations of Indian peoples in the Americas, it does not reach the ideal.

Given that Nicaragua is under intense attack by the United States, one aspect being the attempt to destabilize the border regions, which has included the manipulation and recruitment of Miskituo and Sumu people in the Atlantic Coast region, the document reflects the fear of intervention. As one government expert, a member of the autonomy commission has stated:

*One must distinguish between the limits of autonomy and its*

*content. The plan has already set its natural limits in relation to the central government. Greater or less independence would determine its transformation into a separatist plan, or simply a greater degree of decentralized administration.*

The autonomy document itself clarifies this basic limitation:

1. Nicaragua is one indivisible nation, and the sovereignty of the Revolutionary State extends throughout the national territory.

2. Nicaragua is a multi-ethnic country, struggling against all forms of discrimination, racism, separatism, ethnocentrism, localism, isolationism, and hegemonism, in order to advance in the achievement of harmony, co-operation and brotherhood among the entire population. The Indigenous peoples and other communities of the Atlantic Coast are an indissoluble part of the Nicaraguan people.

The principles that follow, as well as the two quoted above, also deal with the balance of national unity and the multi-ethnic character of the Atlantic Coast. Principle 6 addresses the cultural, religious and language rights of the peoples of the eastern region. Compared to other autonomy models, these rights, alone, do not constitute authentic autonomy. However, Principle 7 clarifies that there is a definite territorial concept involved in the Nicaraguan autonomy project:

7. The rights of autonomy of the Indigenous peoples and communities of the Atlantic Coast will be exercised in the geographical area they have traditionally occupied...

Three principles, 8, 9, and 10, are concerned with the economic base of the autonomous region. Several elements may be identified: the right to individual or collective possession of the lands they have traditionally occupied, with customary methods of transfer of property to be respect-



ed; within these lands, the peoples in the autonomous region have use rights to the forests and to the surface, sub-surface and coastal waters of the areas they inhabit; the people of the autonomous region will determine the use of the natural resources of the region. However, Principle 10 places a limitation on the decision-making process of the peoples of the autonomous region:

10. Planning the use of the region's natural resources should benefit the economic and social development of the population of the Atlantic Coast, envisaging a balanced national economy. A portion of the profits derived from the sale of resources will be reinvested in the region as determined by the peoples of the Coast through their own authorities...

The limitations implied by posing a balanced national economy as the goal of planning in the region is not clear. An important measuring rod for the relative fullness of autonomy is the degree to which the autonomous region controls its natural resources. In nearly all autonomous arrangements, the use of such resources as water, forest and non-mineral resources is controlled within the autonomous territory.

The structure proposed for autonomy in Nicaragua is made up of two autonomous zones, one in the northern and one in the southern half of the region. One autonomy law, of constitutional stature, would control both autonomous regions. In each of these two autonomous territories, a regional government would be established made up of a regional assembly and a regional executive branch from each. These institutions would be responsible for guaranteeing the exercise of autonomy in the regions. Each of the two regional assemblies would be made up of democratically elected representatives. The regional governments are proposed to have dual functions: the exercise of the right to autonomy, and the exercise of rights, powers and obligations established by national laws. Explicitly, the draft autonomy document states:

The autonomous regions will be governed by three bodies:

- (1) the Regional Assembly,
- (2) the Regional Executive elected by the Assembly, and
- (3) the National Government, which will recognize the regional authorities and ensure the application of the law throughout the entire nation.

The autonomy document enumerates the powers of each of those governing bodies. The Regional Assembly, to be democratically elected, is to elect one of its members as executive of the region's autonomous government. The assembly will also have the power to ratify or reject appointments to other offices made by the regional executive. The assembly will find means of adapting national laws to the particularities of the regions, and will develop a statute to regulate the function of the regional governments. This body will also be responsible for the maintenance of law and order within the autonomous regions, in co-ordination with the national police force. The assembly will be asked to promote, inside the autonomous regions, local participation in national defense, and to participate in economic planning to implement national development plans in the regions. The assembly would have to ratify the regional budgets, designed by the regional executive branches, which would then have to be approved by the central government.

The powers of the Regional Executive focus on co-ordination with the national government. These executives also must supervise and co-ordinate all activities in the areas of politics, economics and culture of the bodies set up under it, a sort of cabinet. The executive officers will be in charge of collection of regional taxes, as well as drafting regional budgets and administering funding. The local judiciary, military and police, presumably established by the central government, would be co-ordinated by the regional executives. The executives would have the power to petition the regional assemblies to convoke special sessions whenever necessary.

Powers reserved by the national government in the autonomous regions would be exercised pursuant

to its overall power to define the policies, lines of work, and norms, which must be carried out in the entire national territory. These reserved powers include:

1. Defense of the sovereignty and territorial integrity of the Nicaraguan nation.
2. Internal security of the State and regulation of citizenship.
3. International relations and foreign policy.
4. Foreign trade and customs operations. National foreign trade policy will establish the necessary mechanisms for the autonomous regions to maintain their traditional trade in the Caribbean region, according to the laws which govern such matters.
5. National economic strategy (planning and budget, fiscal and financial system, production, energy and construction, national investment, collection of goods for foreign trade, transport and communications).
6. Establishment of norms for the administration of justice. Trials will be held in the language of the litigant as well as in Spanish.
7. Guarantee that the autonomous regions implement national policies according to the principles and rights of autonomy.

As initially presented, the autonomy draft document is something more than limited cultural autonomy, and a good deal less than exists in many autonomy models from around the world, and less than the optimum demands of the international indigenous movement. However, in the discussion of autonomy carried out in the Atlantic Coast during the last six months of 1985, and continuing in 1986, many criticisms, concerns and suggestions emerged which will undoubtedly alter, if not radically transform the eventual form autonomy will take.

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Autonomy and the Atlantic Coast of Nicaragua  
to be continued

# 'Up-Coming Events

- *Fitnik '86' - June 1st in Wascana Park, Regina, 1:00 p.m. - 4:00 p.m.*
- *Sundown Optimist South Zone Junior Tennis Club will be conducting Adult Tennis lessons on May 19th in Regina. For further information, contact Del Ludvigsen at 545-3291.*
- *Fourth Annual Indian Education General Assembly August 11, 12, 13, 1986, Nelson House, Manitoba.*
- *Second Annual All Native Fastball Tournament, June 27, 28, 29, 1986, Mount Pleasant Park, Regina.*
- *Mokakit Indian Education Research Association Conference, October 17, 18, 19, 1986, University of Winnipeg.*
- *For Youth 6 to 14 years inclusive, the Saskatchewan Red Cross Youth are again preparing the Bike for Life Accident Prevention Program. Contact the Red Cross in Regina for further information.*
- *A National Conference is to be held at the Winnipeg Convention Centre, May 20, 21, 22, 1986, entitled, "Future Directions in Indian Education."*
- *The Sixth Annual International Native American Language Issues Institute Conference will be held May 28, 29, 30, 1986 in Norman, Oklahoma. For further information, contact Suzanne Weryackwe (405)364-0391.*
- *Native Women's first Annual Co-ed volley ball tournament and dance to be held at the Core Richie Gym on May 10, 11, 1986 in Regina. For further information contact Patty Quewezance at 522-2621.*
- *Events for the Regina Native Women's Week held on April 28 through to May 3, 1986 include a supper, entertainment and a fashion show at the Regina Friendship Centre. For further information contact the Regina Native Women's Association, 522-2621.*
- *Community Education Conference sponsored by the Regina Friendship Centre, to be held May 8, 9, 1986. For further information contact Ann or Gord at 525-5459.*
- *The Sixth Annual International Institute on Native American Language Issues will be held at the Holiday Inn West, Oklahoma City, Oklahoma on May 28-30, 1986. For further information, contact Shirley Brown, P.O. Box 963, Choctaw, Oklahoma, U.S.A., 73020.*
- *"Teaching in a Native Community", is the theme of the Eight Annual Spring Conference on Native Education sponsored by the ATA Multicultural Council and the Department of Educational Policy and Administrative Studies of the University of Calgary. The Conference will be held on May 23, 24, 1986 at the Nakoda Institute in Morley, Alberta. For further information contact, Dr. J. W. Friesen at 220-5675.*
- *The Canadian Indian/Native Studies Association is inviting papers on various aspects of Indian/Native Studies. Interested presenters should forward their papers by April 30, 1986 to Blair Stonechild, 127 College West, University of Regina, 584-8333.*
- *Canadian Indian/Native Studies Association 1986 Learned Societies Conference, Winnipeg, Manitoba, June 7, 1986.*
- *18th Annual Algonquian Conference, Winnipeg, Manitoba, October 24, 25, 26, 1986.*



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## Touch Of Class

By Tina La Rose

Featured this month is 'Fashions by Lee'. Lee Lavallee is a young inspiring seamstress who is always on the watch for new fashions. This month New Breed is pleased to have yet another fashion exclusively designed by Lee.

Usually one can find Native people dressed in Ribbon Shirts at most Native functions so Lee with an eye for fashion decided to design a jacket with a touch of Native appeal and look what she came up with a, 'Ribbon Jacket'.

The jacket is made from a heavy satin material and is lined for extra comfort and warmth. Anyone wishing to purchase a, 'Ribbon Jacket',



may contact the New Breed office for further details. C/O Tina La Rose, No. 210-2505-11th Avenue, Regina, Saskatchewan, S4P 0K6, Phone 525-9501. □

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